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CREATION SOCIAL SCIENCE AND HUMANITIES SOCIETY

The Creation Social Science and Humanities Society (CSSHS) was incorporated in Wichita, Kansas, in 1977. The CSSHS is educational, and will promote and disseminate information on the implications of the Biblical creation model of origins for the social sciences and humanities, with emphasis on the development of these disciplines in accordance with the rapidly emerging and increasingly well established natural scientific models of Biblical creation.

The **Quarterly Journal** is directed toward teachers and students of the social sciences and humanities, especially in institutions of higher learning. The CSSHS may also publish books, monographs, and other writings, and sponsor speakers, seminars, and research projects related to its educational purpose.

IRS tax-exempt status was granted December 30, 1977. All contributions are tax-deductible.

Voting membership is initially by invitation of the Board of Directors of the CSSHS to candidates eligible on the following basis:

- a. persons with at least a baccalaureate degree in the social sciences or humanities; or
- b. persons 18 years old or over, who have held office in another creation-science organization with beliefs substantially identical with those contained in the CSSHS **Statement of Belief**, for at least one year immediately prior to applying for membership in the CSSHS; or who have a commitment to our belief and work clearly evidenced by their record of actual involvement. Voting membership dues are \$12 (foreign, \$13 U.S.) per year.

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Both voting and sustaining memberships include subscription to the **CSSH Quarterly**, and are reckoned as beginning and ending in September.

Non-members may subscribe to the **CSSH Quarterly** at the rate of \$14 (foreign, \$15 U.S.) per year.

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Cover Art by Mrs. E. Sue Paar

Editorial

Dear Readers:

I used to think that of all the commands given to man by God there was one and only one that we had really done a good job of fulfilling. The whole of Scripture, it seems, is filled with accounts of man's miserable failure to obey and be faithful to "thus sayeth the Lord." Yet in the midst of our failings there was, I believed, this one shining example of obedience to which we could point: We had at least been fruitful and multiplied, and filled the earth (Genesis 1:28). The planet was, I thought, so teeming and crowded with humanity that the time had come to close the ledger on that account and place it as the first entry of man's list of jobs well done for God. I was mistaken. The fear mongering about overpopulation is a sham. The actual evidence is weighted heavily against the fully populated earth concept, and it becomes clear that we have failed the "be fruitful and multiply" command also. May God forgive us.

There are many aspects of this humanistic age which are deeply unbiblical and offensive to the Christian conscience. None is more repugnant than the love of death/fear of life practices of abortion, infanticide and euthanasia. What we need to realize is how important the doctrine of biblical creation is in combating these evils and many other related ones. The reason for this is that the doctrine of biblical creation abolishes the evolutionary concept of man as mere trousered ape and also reestablishes the hated reality of human accountability before God. Therefore, we must continue to contend for the truth of "In the beginning God . . ."

But there is a spiritual dimension to this battle that runs deeper than the intellectual understanding of God as Creator and man as created in His image, for the Scripture informs us that our battle is in reality in the spiritual realm (2 Corinthians 10:3-6). In Revelation 12:11 we are told that not only do we overcome Satan by our reasonings and contentions in defense of biblical creation ("the word of their testimony") but also by the blood of the Lamb. Our heritage in Christ gives us powerful spiritual authority which we need to use to bind the wicked spirits of our age. Let us devote ourselves more fully to the arena of spiritual warfare and armed with the precious blood of the Lamb enter into fervent prayer against the evil spirits of this age, and standing before the throne of grace, in the fullness of the salvation provided by our Lord Jesus Christ, give the Father no rest until he makes Jerusalem a praise in the earth (Isaiah 62:7).

Paul D. Ackerman

LETTERS AND COMMENTS

Dear Editor:

Greetings in Jesus' wonderful love. Your Spring Quarterly is fantastic. Fletcher said it for us didn't he! Paul Kurtz, who was interviewed here locally last week, also admitted it was a strategic error of the American Humanist Association and Humanist Manifesto I & II "to try to make humanism a religion." He said Falwell, Schaflly and I were, in effect, killing secular humanism — and "in effect humanism is dead already on the North American continent." And we have just begun. Your work is having a profound effect upon evolution and humanism. Keep it up.

Our work is in public schools with Christian teachers — to reclaim all disciplines for our Christian world view. We have a new group of Christian parents in the public schools, called Citizens for Excellence in Education. We are attempting to establish committees in all 15,700 school districts in America. You are a great encouragement to me. Sometimes I feel alone out on the cutting edge of confrontation, but God has a vast army. We are doing it.

Your brother and friend,
Dr. Robert L. Simonds, President
National Association of Christian Educators
P.O. Box 3200
Costa Mesa, California 92628

Editor's Note:

Interested readers may wish to contact Dr. Simonds and get involved in Citizens for Excellence in Education.

Dear Editor:

I am grateful for the fine work that your Society is doing and pray for God's blessing upon you.

Yours in Christ,
Douglas Kelly
c/o Reformed Theological Seminary
5422 Clinton Blvd.
Jackson, Mississippi 39209

Dear Editor:

Our Foundation has been impressed with the quality and importance of your publication. We find that throughout our worldwide affiliated network of over 70 colleges and learning centers there is considerable demand and potential use for your publications.

Dr. John Wayne Johnston, Chancellor
The International University Foundation
1301 South Noland Road
Independence, Missouri 64055

Dear Editor:

Dear brother in Christ, Paul D. Ackerman, congratulations for your excellent *Creation Social Science and Humanities Quarterly*. I find it very interesting and I think that it will be of great blessing for our work here in Chihuahua City.

I want to tell you some of the work that we are doing. We are a small group of Christian students, merchants, and teachers, interdenominational, who are concerned with the spread of the scientific evidences that support the concept of special creation. Our work mainly consists in translating articles about creationism so they can be published in our main local newspapers. This is very important because the public here is quite ignorant about the evidences that support creation. I have also translated some filmstrips for the creation Filmstrip Center (Haviland, Kansas), the book by Dr. Robert E. Kofahl, "Handy Dandy Evolution Refuter," the debate held by Dr. Duane T. Gish vs. Sam Kirkwood, and much other creationist literature. I have also translated the article in the *CSSH Quarterly*, "Creation and Human Language" by Dennis Farrell, and we have already published it in one of the main local newspapers.

In March of 1982 we invited Dr. Robert E. Kofahl for a lecture at the philosophy faculty of the University of Chihuahua State, and mainly in this faculty is where I noticed the need of the kind of work that you're doing, because the students of philosophy are quite difficult because they not only want scientific evidences of creation but also the social and philosophic implications of it.

Well, dear Dr. Ackerman, this is part of the work that we are doing. We don't have economic support of nobody, church or organization, we contribute for the Lord's work as we can, but the Lord has been very good with us, and He has supplied every need!

We encourage you to continue with your important work, and surely the Lord Jesus Christ will continue blessing you.

Of course we will like to continue receiving the "*Creation Social Science and Humanities Quarterly*."

Thank you for everything, and please pray for our work and families, as well as for all Mexico!

Your brother in Christ,
Miguel Yapor. O.
Ciencia y Creacion
Apdo. No. 1759-A
Chihuahua, Chihuahua, Mexico

ANNOUNCEMENTS

Notice to CSSHS Members and to Subscribers of the CSSH Quarterly

Memberships and subscriptions expire in **September, 1984.**

Unless your membership or subscription is renewed by October 31, 1984, the Fall 1984 issue of the *CSSH Quarterly* (Vol. VII, No. 1 issue) will be the last issue you receive.

Please send in your membership renewal (\$12 for U.S. residents; \$13 U.S. if you reside outside the USA) or subscription renewal (\$14 for U.S. residents; \$15 U.S. for subscribers residing outside the USA) as soon as possible before October 31, 1984. Members and subscribers residing outside the USA, please add \$5.00 if you wish to have us send the *Quarterly* by air mail. Thank you.

CSSH Scholarship Recipients

Our first student scholarship recipient, Mrs. Diane Powell of Wichita, will earn her M.A. in psychology at the end of the Summer 1985 term at Wichita State University.

Our second scholarship recipient, David Elliott of Wichita, will receive his B.A. with a major in Spanish and minors in chemistry and biology at the end of the Fall 1984 term at Wichita State University. Congratulations, Diane and David! We praise our Lord for his blessing on and through you!

Write us for details on CSSH scholarships for creationist students in the social sciences and humanities.

Historical Study by CSSHQ Contributor

A historical study on the Old Believers of Russia by *CSSHQ* contributor Ellen Myers will appear in *The Journal of Christian Reconstruction*, Vol. XII, No. 1 (Winter 1984). We recommend the *Journal of Christian Reconstruction*, a scholarly publication of the worldwide ministry of Chalcedon, P.O. Box 158, Vallecito, CA 95251. Cost of a single issue is \$5.00; annual subscription is \$9.00 (2 issues).

Race and Interracial Marriage: A Biblical Survey and Perspective

Thomas M. Brown, Jr.

THE BIBLICAL CONCEPT OF RACE

If one is to apply the Bible to the subject of race he must first be sure that in his own mind he is giving the term "race" the same meaning that it has in the Biblical perspective. For most of humanity today the notion of race is tied primarily to the physical characteristics of a certain population. The Bible, however, is rarely concerned with appearances either of individuals or of populations. It divides men largely in terms of whom their forefathers were, or in other words, in terms of descent or lineage.

This alteration of perspective results in something of a reversal in the way in which one sees the cause-effect relationship between a man's racial identity and the reason for that identity. We tend to think that a man is a Black because he has black skin, but if descent is the ordering guideline then we would say that a man has black skin because he is a Black.

Consider a man who has a long nose and who begets a son who also has a long nose. If a stranger were to observe the family resemblance he might surmise a relationship based on this similarity of physical feature, but in the final analysis one would say that the son has a long nose because he is descended from his long-nosed father, not that he is related to his father as a consequence of his long nose. The identity superficially based on appearance is actually a family identity.

In the same way, the physical features that identify a certain population, such as the fair skin and large eyes of the Europeans, are the outward features signifying an underlying family identity — in this case the family is grown so large as to be recognized as a race.

While the Bible is only rarely concerned with physical features, it persistently observes the family (Joshua the son of Nun), tribe (Saul the Benjamite), or race (Uriah the Hittite) from which individuals came. There is a parallel perspective in the way the Bible pictures man-made structures such as the Ark of Noah or the Tabernacle. Most of the descriptions have to do with materials, proportions, or superstructure, the details of appearance being left to the imagination. In an analogous way, family descent is the superstructure on which the physical features of race are overlaid, and the Bible directs us to the superstructure.

THE TABLE OF THE NATIONS

In treating race as a product of descent the Bible enables us to view the phenomenon of race against the historical landscape. The science of anthropology enters into the middle of history and does its best to classify populations

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as it finds them, but the Bible gives us the actual origin of race.

The genealogy in Genesis 10 is dubbed "The Table of the Nations." Nation in this case is understood not in terms of dominion or kingdom so much as tribe. The Table concludes:

These are the families of the sons of Noah, after their generations, in their nations; and by these were the nations divided after the flood. Hence, one begins with the premise that all people living today are descended from the people or tribes listed in the Table. This premise, of course, dispenses with such things as higher criticism, "late dates," or a "local flood," all of which throw the interpretation of Genesis 10 into a hopeless confusion.

The Table taken to the second generation is as follows:

Japheth	Ham	Shem
Gomer	Cush	Elam
Magog	Mizraim	Asshur
Madai	Phut	Arphaxad
Javan	Canaan	Lud
Tubal		Aram
Meshech		
Tiras		

A survey of the commentaries of conservative writers leads to a generally consistent, if incomplete, tracing of the names in the Table down to present-day populations.¹

Among the descendants of Gomer would be the peoples of northwestern Europe: Germans, Scandinavians, Dutch, English, and hence most Americans.² Magog, Meshech (Muscovites), and Tubal enter into the Slavic population. Madai is the father of the Medes. The Greeks come from Javan (Ionians). A number of related peoples inhabit the general vicinity of the Black Sea whither the Japhethites apparently migrated after the Flood or after the Tower of Babel.

The sons of Ham again are partly located. Cush is associated with Ethiopia, Mizraim is clearly Egypt in Biblical usage. Phut is associated with Libya. Some of the descendants of Canaan are listed in connection with the Land of Canaan at the time of Moses and Joshua: for example, the Jebusites, Amorites, and Hivites in Gen. 10:16-17 and again in Ex. 3:8.

Among the descendants of Shem, Asshur gave his name to Assyria, Lud to Lydia, and Aram to the Arameans or Syrians. Arphaxad is ancestor to Abraham; hence his descendants, the Hebrews, the Ishmaelites, the Midianites, and the Edomites, are from Shem, as are the Moabites and Ammonites who are descended from Abraham's nephew Lot.

Linguistics enables us to enlarge the list of nationalities which may be identified with Japheth or Ham or Shem, though not with any particular son of these. The Table in Genesis 10 is written in connection with the Tower of Babel episode in Genesis 11. Verses 5, 20, and 31 of Genesis 10 tell us that the lines of the human race are divided linguistically ("tongues") as well as geographically ("lands" or "countries") and ethnically ("families" and "nations"). Hence, nationality, language, and geographical boundaries are to be associated with one another as, say, the Japanese who speak Japanese and who inhabit Japan, or the French who speak French and inhabit France.

After some millenia the relationship between language and nationality is obscured here and there: some languages have achieved trans-national status

for political or commercial reasons, and some ethnic groups speak the language of a surrounding population while maintaining their identity as a distinct people. But there remains an overall ethno-linguistic structure in the world as a whole which is visible in spite of the obscurations.

Largely due to the efforts of the German philologists of the nineteenth century, linguistic science affirms a language group called the Indo-European family of languages which is spread geographically from Europe across the Caucasian mountains and down into India. This language family includes, starting with the oldest:

Sanskrit
Greek
Italic
Teutonic
Slavic
Celtic
Iranian³

The Greeks, Slavs, and Germanics (Teutonics), descended from Japheth, are readily found in this list. Hence, by linguistic comparison, one is led to conclude the Romans (Italic) and Aryan Indians (Sanskrit) as among the descendants of Japheth.

The Shemites are also joined in one language family:

The Semitic family is almost as well defined as the Indo-European. To it belong the Assyrian, the Hebrew, the Phoenician, the Aramaic, the Syrian, the Arabic, and the Abyssinian.⁴

Most of the names in this list of Semitic languages are recognizable to the Bible student. The Abyssinians are one of two nationalities who have shared the kingdom of Ethiopia since ancient times. The other nationality, known as the Cushites, is Hamitic and speaks a Hamitic language. (Note how the ethnic and linguistic distinction between these two nationalities living together in one realm has endured for thousands of years.) The presence of the Phoenician language is hard to explain since the Phoenicians were probably descended from Canaan through Sidon who gave his name to their capital city.⁵

If the Indo-European and Semitic language families are easy to classify, the remaining languages of the world are elusive.

After leaving the Indo-European and Semitic families we face a bewildering conglomerate. We turn from forms of speech which present orderly and intelligible inflection, and hence are subject to systematic analysis, and approach a mode of expression which is monosyllabic, or agglutinative, or both. One is immediately seized with the impression that they all belong to a single family, but philologists have been unable to reduce the matter to any such solution.⁶

But there is a curious consistency to all this lingual chaos. Consider the following populations who comprise the greater part of the non-Semitic, non-Indo-European world:

Egyptians
Libyans
Ethiopians (Cushites)
Chinese
Mongolians
Japanese

Himalayans
Southeast Asians
Eskimos
American Indians
Africans

The Egyptian, Libyan, and Ethiopic languages are classed together as Hamitic,⁷ and so we have neatly placed them into the Table of the Nations (see p. 4).

The Chinese, Mongolians, Japanese, Himalayans, Southeast Asians, Eskimos, and physically similar nationalities are classed by anthropologists as mongoloids. American Indians generally are included in the same morphological category. The Africans, then, would be a third group, physically classed as negroid.⁸ Hence, we have conceivably reduced the above list to three categories: the Hamites (by language), the mongoloids (by physique), and the negroids (by physique). Moreover, even though the mongoloids and negroids, unlike the Indo-European and Semitic speaking peoples, are not bound together by cognate language families, they do have one common lingual trait: an unrestrained proliferation of languages.

The eighteenth verse in the Table of the Nations reads, "... and afterward were the families of the Canaanites spread abroad." This terse remark may be telling us that the vast populations of Asia, Africa, and the Western Hemisphere are descended from Canaan. It is also tempting to speculate that the myriads of languages formed among them are related to the curse on Canaan in Genesis 9: that is, the confusion of tongues was doubly reinforced upon his descendants; but the Bible gives us only the merest suggestion.

The overall picture with which we are left, when combining the Bible itself with modern scientific knowledge, is that the descendants of Japheth are the same people as those from whom come the Indo-European languages, the Shemites those from whom come the Semitic languages, and the remainder the descendants of Ham, through one line or another.⁹

THE ORIGIN OF PHYSICAL RACES

The Table of the Nations tells us the source of the many diverse ethnic groups. It does not — nor does any other scripture — address the variations in physical characteristics in men today. The gene pool of Postdiluvian humanity would consist of that supplied by Noah and his wife and his three daughters-in-law. Either all the physical characteristics found today were in that gene pool or else something was added to that pool. Any addition to the gene pool would have to have been miraculous since new genetic information does not arise spontaneously. Natural changes in the gene pool are limited to mutations, which do not actually add new genetic information.

The Bible expressly says that the nations were miraculously thrust apart by the confounding of their tongues, not by any alterations in their bodies, but the separating of the nations would in itself bring about some degree of variation in physical characteristics.

Noah's sons would each have a somewhat different makeup. Since they each had different wives the children of one would be further differentiated from their cousins (especially in the more probable case that Noah's sons' wives were not also their sisters). As long as they were living close to each other and speaking one language their offspring would be prone to intermarry

and differences would minimize. Physical characteristics would tend toward a statistical norm. But if these offspring were kept apart, marrying within their own tribes, each tribe would possess a gene pool which would be a subset of the original gene pool, no two subsets being identical. Physical characteristics within each tribe would tend toward a statistical norm particular to the individual tribe. This selective breeding would be further affected by the fact that each population would be adapting itself to a different regional environment, the more remote the greater the difference.

At face value, then, the separation of nations by languages into different territorial regions is sufficient to produce physical races. Some would contend that God has accomplished miraculous changes in some groups, say in connection with the curse on Canaan, but insofar as the Bible does not tell us of any miraculous modification in the human race, other than with respect to language, such contentions are speculative and cannot serve as a Biblical position.

A LIST OF INTERRACIAL MARRIAGES, BETROTHALS, OR COHABITATIONS RECORDED IN THE BIBLE

Now that the meaning of race in the Biblical sense has been established, discussion will hereafter turn to relations between races. The first step is to present a list of the interracial marriages, betrothals, and cohabitations out of wedlock which are found in the Bible. Again, race is used in reference to lineage, not to physical characteristics; since the Bible does not deal with the physical features of races (except, rarely, in regard to stature), if one were to insist on defining race in terms of physical features he would find nothing said on the subject in the Bible.

The races found in this list are:

From Shem	From Ham	From Japheth
Hebrew	Egyptian	Persian ¹¹
Ishmaelite	Canaanite	Greek
Midianite	Hittite ¹⁰	Roman
Moabite	Philistine	
Ammonite	Phoenician	
Edomite		

One might consider a marriage between any two of the three main lines — such as between Hebrew and Egyptian (Shemite and Hamite) or Hebrew and Greek (Shemite and Japhethite) — as an interracial marriage of more distinct order than between two nationalities of the same main line — such as Hebrew and Moabite (both Shemite), though the Bible itself appears indifferent to this kind of distinction.

All nationalities in the list are Hebrew where the nationality is not cited.

1. Gen. 12. Sarah betrothed to Pharaoh (Egyptian).
2. Gen. 16:3-4. Abraham conceives Ishmael through Hagar (Egyptian).
3. Gen. 20. Sarah betrothed to Abimelech (Canaanite).
4. Gen. 21:21. Ishmael takes Egyptian wife.
5. Gen. 26:34. Esau takes two Hittite wives.
6. Gen. 28:9. Esau marries a daughter of Ishmael.
7. Gen. 34. Jacob's sons pretend to give their sister, Dinah, to a Canaanite prince.
8. Gen. 38. Judah takes a Canaanite wife.

9. Ex. 2:21. Moses marries Zipporah (Midianite).
10. Num. 25. Promiscuity between Hebrew men and Moabite women; also between a Hebrew man and a Midianite woman.
11. Num. 31. Hebrews allowed to retain Midianite virgins (for wives of course) after attacking and slaughtering the Midianites.
12. Dt. 21:10-14. Hebrews permitted to marry virgin captives (of any lineage) from any future conquests outside Canaan.
13. Jud. 14. A Philistine betrothed to Samson.
14. Ruth. Ruth (Moabite) married to Boaz.
15. 2 Sam. 3:3. Maacah (Geshurite, one of the unconquered peoples east of the Jordan) mother of Absalom, wife of David.
16. 2 Sam. 11. Uriah (Hittite) husband of Bathsheba (or if Bathsheba was not Hebrew then her marriage to David was interracial).
17. 1 Ki. 3:1. Solomon married to Pharaoh's daughter (Egyptian).
18. 1 Ki. 11:1-3. Solomon had many foreign wives and concubines.
19. 1 Ki. 16:31. Ahab married to Jezebel (Phoenician).
20. 2 Ki. 17:24. Assyrians bring in foreigners to settle in Samaria after deporting many of the Israelites. The natives eventually intermarried with the immigrants and the resulting half-breed population became the Samaritans.
21. 1 Chr. 2:16-17. Abigail, David's sister, mother of Amasa, recorded as married to an Ishmaelite.
22. 1 Chr. 2:34. In the lineage of Judah, Sheshan's daughter given in marriage to his Egyptian servant.
23. 1 Chr. 4:18. In the lineage of Judah, Mered married to Pharaoh's daughter (Egyptian).
24. 2 Chr. 12:13. Rehoboam's mother, wife of Solomon, an Ammonite.
25. 2 Chr. 24:25-26. Zabad and Jehozabad, conspirators against Joash for his murder of the prophet Zechariah, sons of an Ammonite woman and a Moabite woman respectively (the inference being that the fathers were Hebrew).
26. Ezr. 9-10. Widespread taking of wives from foreign nations among Hebrew men returned from exile.
27. Esther. Esther married to Ahasuerus (Persian).
28. Mt. 1:5. In genealogy of Christ, Rahab (Canaanite) married to Salmon.
29. Acts 16:1. Timothy the son of a Hebrew mother and a Greek father.
30. Acts 24:24. Felix, a Roman official, married to Drusilla.

A LIST OF BIBLICAL PROHIBITIONS AGAINST INTERRACIAL MARRIAGES

The following list deals only with explicit prohibitions of interracial marriage. Biblical passages dealing with the dividing of the nations (often cited in defense of racial segregation), a subject already treated above, are not included in the list since they are not, strictly speaking, prohibitions; nor are they called upon in the passages which do impose restraints on interracial marriage.

1. Gen. 24:3-4. Abraham insists that Isaac's wife come from his own family, not from the Canaanites.
2. Gen. 28:1-2. Isaac insists that Jacob get a wife from near family, not from the Canaanites.
3. Ex. 34:12-16. Israelites are to make no covenants with the Canaanites, including marriage, lest the following result:

And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods.

4. Dt. 7:3-4. Israelites are forbidden from intermarriage with the Canaanites due to inevitable seduction into apostasy.

For they will turn away thy son from following me, that they may serve other gods.

5. Josh. 23:12. Israelites are forbidden to intermarry with any of the Canaanites who may survive the conquest.

6. Ezr. 10. This passage is a lengthy denunciation of marriage between Jews returned from exile and "strange views of the people of the land." All of it must be understood in terms of Ezra 9:10-12 just before:

For we have forsaken thy commandments, which thou hast commanded by thy servants the prophets, saying, the land unto which ye go to possess it is an unclean land with the filthiness of the people of the lands, with their abominations, which have filled it from the one end to another with their uncleanness. Now therefore give not your daughters unto their sons, neither take their daughters unto your sons.

7. Neh. 10:30. The people vow not to intermarry with foreigners. This passage is to be understood in terms of the incident of Ezra 9-10.

A REFLECTION ON BIBLICAL CASES OF INTERRACIAL MARRIAGE AND PROHIBITIONS AGAINST INTERRACIAL MARRIAGE

Concerning the above list of prohibitions against interracial marriage one may make the following observations:

1. The list is short.

2. It always concerns the Hebrew line.

3. The reason, where expressed, is always the preservation of the religious purity of the Hebrews.

Prohibitions against interracial marriage, therefore, apply to the Old Testament Hebrew nation alone because of its unique place among the nations at that time as the agency maintaining the true worship of the God whom the other nations had forsaken. Moreover, the exceptions made to these prohibitions underscore the fact that the underlying concern is not race, but faith. 2 Corinthians 6:14, "Be ye not unequally yoked together with unbelievers," when applied to marrying, is precisely the New Testament counterpart to the Old Testament prohibitions.

On the one hand there was great providential care in the founding of a genetically distinct Hebrew race; on the other, once that race was established, there was little if any concern for maintaining genetic purity.

Concerning the establishment of the Hebrew race note the following:

1. Abraham was the half-brother of his wife, Sarah (Gen. 20:12).

2. Nahor, brother of Abraham, married Milcah, the daughter of another brother, Haran — i.e., Nahor married his niece (Gen. 11:29).

3. Bethuel, the son of Nahor and Milcah, was the father of Rebekah (Gen. 24:15, 24, 47).

4. Isaac, the son of Abraham and Sarah, married Rebekah. Thus, the children of Isaac and Rebekah were quite inbred.

In the next generation the line becomes more mixed. Jacob was the son of Isaac and Rebekah. His two wives, Leah and Rachel, were daughters of Laban,

who was Rebekah's brother (Gen. 24:29). Jacob bore eight sons through Leah and Rachel. Jacob also bore four other sons through Zilpah and Bilhah, his wives' handmaids, who would have been from outside the family. These twelve sons became the twelve patriarchs of the Hebrew nation.

Now, concerning the relaxing of the genetic purity of the race, note the difference in genetic makeup among these twelve sons. The sons of Leah and Rachel would have been very inbred within the family of Terah, Abraham's father. The sons of Zilpah and Bilhah, by contrast, would have been genetically one-half Terahite at best. Yet all twelve of them were considered equally Hebrew, equally patriarchs.

The Old Testament is far from rigid in its regard for the genetic makeup of the member of a given race. It is much more rigid in its patrilineal system of ancestry; that is to say, in all but one case, for purposes of identity in the Hebrew race, the Biblical genealogies consider only the nationality of the father. (The one exceptional case will be treated below.)

As a result of the strictly patrilineal reckoning, foreign women occasionally enter into the line without disrupting the line. Moreover, they may do so with God's blessing. Rahab was a Canaanite "under the ban," due to be annihilated with all the residents of Jericho. Because of her righteousness she was kept alive. Matthew 1:5 shows her to have married into the Hebrew line. Later, Ruth, a Moabite, married Boaz, himself an offspring of the interracial marriage between Rahab and her Hebrew husband.

Matthew 1:5 reads:

And Salmon begat Booz (Boaz) of Rachab (Rahab); and Booz begat Obed of Ruth.

Assuming no gaps in this part of the genealogy of Christ, Boaz would have been genetically one-half Hebrew and one-half Canaanite. Obed, then, would have been one-fourth Hebrew, one-fourth Canaanite, and one-half Moabite, yet by patrilineal reckoning wholly Hebrew.

One will naturally ask how far patrilineage can be stretched. Suppose there is an Englishman who moves to Japan and marries a Japanese woman. He has a son — half English, half Japanese — who marries a Japanese woman. The son has a son — one-fourth English, three-fourths Japanese — who marries a Japanese woman. The third-generation son has a son — one-eighth English, seven-eighths Japanese. What is the nationality of the fourth-generation son? By patrilineage English, even though genetically overwhelmingly Japanese.

Very well then. If the above sequence is continued to, say, the seventh generation, one has an Englishman who is only one-sixty-fourth English. Is the patrilineal system so rigid as to require us to apply it *ad infinitum*? Or would it allow that at some numerically imprecise point we may view the Englishman's posterity as absorbed into the Japanese race?

The one exception in the Old Testament patrilineal reckoning would seem to tell us that the system is not altogether rigid. In 1 Chronicles 2:34 we find a Hebrew man who gives his daughter in marriage to his Egyptian servant, but the descendants are reckoned with the mother's tribe of Judah. The exception is justified by the fact that (so long as the family remained in the territory of Israel and the descendants married Israelites) in a few generations the genetic makeup of the descendants would indeed become overwhelmingly Hebrew. By the same token the entrance of foreign wives into the Hebrew line, even *en*

masse as captives of war, does not upset the eventual balance in favor of a predominantly Hebrew genetic makeup.

Applying the Hebrew patrilineal system to the world as a whole, as in the Table of the Nations, one may conclude that a moderate amount of interracial marriage does not encroach upon the basic identity of the nations which God has brought into being. The Bible does not deal in terms of genetically pure lines, but only in terms of an overall genetic continuity traceable from son to father back to the original progenitors of the lines. Assuredly, if the human race as a whole married without respect to national lines, national identities worldwide would disappear. But the confusion of tongues at the Tower of Babel, and the resulting cultural and physical differences which have ensued, are sufficient to make interracial marriage the exception, which is all that is necessary in the patrilineal system to preserve national identity.

Perhaps the most noteworthy lesson which comes out of the Old Testament treatment of race, in comparison with modern attitudes, is the absence of any purely racial antagonism. Not only did various nations of Old Testament record accept interracial marriage matter-of-factly, they were willing to have foreigners in high places. Joseph was Pharaoh's right-hand man. Daniel, Hananiah, Mishael, and Azariah were groomed for important responsibilities in the Babylonian government. Ahasuerus eventually exalted Mordecai in the Persian government. By the same token three of David's thirty mighty men listed in 1 Chronicles 11 were foreigners: an Ammonite (v. 39), a Hittite (v. 41), and a Moabite (v. 46). Also, Jeremiah 38:7-3 tells of Ebed-Melech, a godly Cushite in the court of Zedekiah, who brought about Jeremiah's rescue from the cistern into which he had been lowered.

Nor is there any manifestation of egotistical racial pride in the Old Testament. Israel considered itself a chosen people by the grace of God. Their human weaknesses are laid bare in the Scriptures. They are not treated as a superior race. Indeed, when they depart from God and lose His protection they come under foreign domination. The *Übermensch* doctrine which has made notorious history in our own century is the exact antithesis of the Biblical mentality. For that matter, those who, upon occasion, use the Biblical genealogies to prove the superiority of one race — usually their own — over another merely pervert the purpose of the genealogies.

CONCLUSION

The perspective on race found in the Bible itself differs from that of our own twentieth-century American culture on some major points. First, it focuses on descent rather than on physical characteristics. Second, it reckons racial identity by patrilineage rather than by genetic makeup. Our reference to persons of mixed descent as "half-breeds" or of some other proportion serves a descriptive purpose, but strictly speaking, a person belongs only to one race.

Interracial marriage was prohibited in the Bible only when it was interreligious as well. Moreover, such precautions were limited to the Hebrews since "unto them were committed the oracles of God" (Rom. 3:2) as a race at that time. These prohibitions were far from rigidly enforced upon all members of that race. While some interracial partnerships were clearly wrong, multitudes of interracial marriages were sanctioned (see #11, 12, p. 10), a number of specific cases were blessed, and a few were acts of divine providence.

In the New Testament age there is no longer any exclusive identity between

the Hebrew race, or any other race, and the true worship of God. Hence, the one spiritual barrier against interracial marriage in the Old Testament is no longer in force. The point of distinction today is belief in Christ: a believer should not marry an unbeliever.

FOOTNOTES

- ¹ For a random sample: Henry Alford, *The Book of Genesis* (Strahan & Co., 1872; reprint ed., Minneapolis: Klock & Klock, 1979), pp. 43-51.
Derek Kidner, *Genesis: an Introduction and Commentary* (Downers Grove, Ill.: InterVarsity Press, 1967; reprinted 1972), pp. 105-109.
H.C. Leupold, *Exposition of Genesis*, vol. 1 (Grand Rapids: Baker, 1942; twelfth printing, 1972), pp. 359-377.
Henry M. Morris, *The Genesis Record* (Grand Rapids: Baker, 1976), pp. 246-257.
Leon J. Wood, *Genesis: a Study Guide Commentary* (Grand Rapids: Zondervan, 1976), pp. 53-55.
- ² One frequently hears it said that the United States is not found in eschatological literature. But if it indeed is a branch of Gomer then note that Gomer is mentioned in Ez. 36:6.
- ³ H. E. Dana and Julius R. Mantey, *A Manual Grammar of the Greek New Testament* (Toronto: Macmillan, 1927; reprinted 1957), pp. 1-4.
- ⁴ Dana and Mantey, p. 4.
- ⁵ The Canaanite language is also Semitic. "During their progress from east to west the Canaanites would find time and opportunity for appropriating the Semitic language." Franz Delitzsch, *A New Commentary on Genesis*, vol. 1 (T. & T. Clark, 1888; reprint ed., Minneapolis: Klock & Klock, 1978), p. 318.
- ⁶ Dana and Mantey, p.4.
- ⁷ Dana and Mantey, p. 5.
- ⁸ For an excellent illustrated exposition of the human races see *The World Book Encyclopedia*, s.v. "Races of Man."
- ⁹ See Arthur C. Custance, *Noah's Three Sons* (Grand Rapids: Zondervan, 1975; third printing, 1978) for an expanded treatment of Gen. 9-11. A fascinating mixture of Scriptural analysis and scientific hypothesis. Custance identifies three types of thought and behavior patterns in the nations of the world historically: the Hamite line is disposed toward solving physical problems, the Japhethite toward intellectual, and the Shemite toward religious.
- ¹⁰ Some sources regard the Hittites as possibly a mixture of Hamite and Japhethite.
- ¹¹ The Persians are either Japhethite or a mixture of Japhethite and Shemite.

Man's Right to Life, Self-Sacrifice, and the Image of God

Ellen Myers

As co-founder and past president of the first statewide right to life organization in Kansas I was invited some time ago to defend the right to life position on abortion before a college medical ethics class. The textbook used in the class was *Ethical Issues in Modern Medicine*.¹ It is an anthology of essays dealing with abortion, euthanasia, medical experimentation, genetic engineering and counseling, and related issues. It is reasonably well balanced in presenting varying and on occasion diametrically conflicting views. It is addressed to both undergraduate and graduate students and well worth reading by anyone exercising citizenship in the kingdom of Christ and in secular society.

The above general recommendation of the book does not mean that I necessarily wholeheartedly endorse its pro-life or perhaps better "traditional ethics" selections. This is true also about its anti-abortion article by John T. Noonan, Jr., professor of philosophy at the University of California at Berkeley, and a pioneer catholic national level spokesman for the right to life of pre-born children. Here are my reservations with regard to his article.

Its title, "An Almost Absolute Value in History," contains an element of uncertainty ill becoming statements made in the name of Christianity. Strictly speaking, an "almost" absolute value is not an absolute value. If it is not an absolute value, it is a value relative to something else. In Noonan's title "history" is that something else.

Now relating any value to history cannot but reduce its validity, let alone its absoluteness. To say a practice is morally valid because it has been used over long periods of history or time is a *non sequitur*. Slavery was with us until a little over a century ago. Is it established as morally valid by the preceding six thousand years of recorded history? Put "compulsory childbearing" instead of "slavery" and you have the modern women's liberation position on abortion.

To be absolute, a moral value must originate before, above and beyond time. This presents no problem to the Biblical creation position because we see moral values originating in the Person of the Transcendent, Supernatural God of the Bible. Since we also see man originating through His creation in His own image and likeness as recorded in Genesis 1, moral values are part of man's makeup in God's image.

Now since man received life by God's creation, his right to that life is a moral value, absolute because God-given, and forfeitable only under God's terms set forth in God's self-revelatory Word, the Bible. All man's offspring is included as having this right. At their creation God blessed man, both male and female, charging them to be fruitful and multiply and to have dominion over the earth (Genesis 1:26-30). Believers in Biblical creation must never stop short of

articulating Biblical creation *ex nihilo* and of man created in God's image and likeness as the foundation of man's absolute right to life. For any starting point other than Biblical creation *ex nihilo* is of necessity located in time/history, and hence of necessity not absolute but merely relative. You might say that ultimately one is either a historical relativist or a Biblical creation absolutist with regard to right to life or any other moral value.

I honor Professor Noonan as a hero and defender of the Christian faith whose dedicated efforts may well have saved the lives of countless pre-born members of mankind and "held the fort" for us who come after him. Yet I believe that he may unnecessarily have granted supposedly "common ground" to unbelievers and defenders of abortion in two places in his article.

Let us consider his thumbnail sketch of what he calls "the Christian position" which

...took the world's view on ensoulment as that view changed from Aristotle to Zacchia... the theological notion of ensoulment could easily be translated into humanistic language by substituting "human" for "rational soul"; the problem of knowing when a man is a man is common to theology and humanism.²

First, while the *problem* of knowing when a man is a man may or may not be common to theology and humanism, the *answer* is not, as we shall see below when discussing the human genetic code, as supposedly determining humanity. Second, the very wording of the problem is ambiguous. It is only in a sense not directly related to the right to life in the here and now that Biblical Christianity might speak of "a man not being a man" — namely, of fallen man not restored in Christ as the Man Who alone is truly Man, the Norm for Man, Normal Man (hence His name, "the Son of Man"), compared to Whom none of us are truly human. There are hidden pitfalls in being "yoked together" in any way, even in the definition of a problem, with those who reject Biblical Christianity or any part thereof. Even asserting the existence of ostensibly harmless and "reasonable" common ground will ultimately commit us to costly concessions. If, as Noonan tells us, the "Christian position" took the *world's* view on "ensoulment" (or on anything whatever), then it accepted a gift as lethal as did the Trojans when accepting the Trojan horse, with a like result — occupation by the infiltrating enemy detachment. One might also question whether a position incorporating non-Christian elements qualifies as "Christian."

Let us also briefly consider Noonan's answer to the problem of knowing when a man is a man. I totally agree with him that "the criterion for humanity (is) simple and all-embracing: if you are conceived by human parents, you are human."³ I agree because the Biblical Creation record establishes mankind as one organism or chain of begetting/conceiving/conceived members or links uniting all generations from the one original, literal first man and wife, Adam and Eve ("the Mother of all living" — Genesis 3:20) down to ourselves. This is explicit also in all Scriptures describing future generations as "in" their ancestors. For instance, "in Adam all die" (I Corinthians 15:22). Levi is spoken of as rendering tribute to Melchizedek when in the loins of Abraham (Hebrews 7:9, 10). Neither the handicapped nor the "feeble" are excluded. They actually are spoken of as "*more* necessary" to the whole body or organism, and are God's deliberate handiwork even as the "normal" or the strong (Exodus 4:11; I Corinthians 12:22-26).

Observe what may happen when Noonan as he thinks strengthens his argument by adding that human life begins at conception "as the decisive moment of humanization (because) at conception the new being receives the genetic code (and) a being with a human genetic code is a man."⁴ True, Noonan's concern is here with establishing precisely when human life begins. But introduction of this biological specification allows proponents of abortion to argue that beings with *faulty* genetic codes are not or not "fully" human. It might then be morally permissible, they reason, to abort such beings especially where prenatal testing (amniocentesis) can establish the presence of genetic faults. Argumentation from "less than full humanhood" also underlies much of the defense of withholding life support from or actively terminating the lives of those deemed "not fully human." Mere Biblical creation of man by God in His own image and likeness is a stronger argument standing alone. It is the sole reason given for God's requiring at the hand of every man's brother the blood of man innocently murdered (Genesis 9:5-6). Having based the defense of man's right to life upon man's creation in God's image, we need not redundantly add references to man's genetic code or other merely biological data which are at most only part of that image.

However, Noonan ends his article with an argument of such supreme merit that the foregoing inadequacies are of relative unimportance in comparison. His final appeal in the defense of the right to life is to the injunction of Scripture to love your neighbor as yourself.

For Christians the commandment to love had received a special imprint in that the exemplar proposed of love was the love of the Lord for his disciples. In the light given by this example, self-sacrifice carried to the point of death seemed in the extreme situations not without meaning. In the less extreme cases, preference for one's own interests to the life of another seemed to express cruelty or selfishness irreconcilable with the demands of love.⁵

Now this appeal to Christlike love and self-sacrifice is an exhortation to be like God Himself in character. Christ tells us that He did nothing but what he saw the Father do, the Father and He being one (John 5:19,30; 6:38; 8:28-29; 10:30). Hence Christ's love and self-sacrifice is also something the Father does. The God Who sacrificed His only begotten Son at Calvary for God-rejecting man's redemption also sustains all men by making His sun shine and His rain fall upon the just and the unjust, loving His enemies and doing good to them that hate Him (Matthew 5:43-45). In fact, without this His sustenance they would die. They *need* Him as He is in His self-sacrifice and mercy. When Christ tells us that we are to be perfect just like this God His Father is perfect so we may be His children (Matthew 5:45, 48), He reiterates, does He not, God's original creative fiat for man, namely, to be the creature made in His own image and likeness, which thus includes man's self-sacrifice and mercy needed by each man's neighbor.

What is demanded of us is not so much to weigh individual obligations and situations as to be radically and totally transformed into the likeness of God — to receive God's own nature in saying Yes to God's creative fiat (to which Adam, and we in Adam, said No). Haggling over just how much of God's likeness we must manifest, or attempting to define just where our "duties" to God and neighbor might end and our "gifts" over and above duty begin, can only mean that we have not yet understood the issue. Not merely this or that

part of us but all of us, the whole of our selves singlemindedly, unreservedly and unconditionally is to be freely surrendered to our Creator in exchange for His own perfect self through Christ in us (John 15:1-5; Colossians 1:27, 3:10).

The measure of God's own unreserved commitment is Calvary. Hence some such act as God's at Calvary must be the measure of our own unreserved commitment to Him, or rather, our whole lives must be lived in the spirit of Calvary. Now in concrete experience this spirit is shown in deeds of love of our neighbor as ourselves. For our neighbor, i.e. the human being next to us at each moment, is like ourselves the bearer of the image of God, or in the stead of God to us. This is why Christ could say that whatever we do to the least of His brethren, we do to Him (Matthew 25:40). Note that this holds whether our neighbor reciprocates or not; the appeal is to us ourselves to "do unto" others.

Let us now consider what living in the spirit of Calvary might mean in medical ethics. I think we would agree that Noonan speaks from within that spirit when he tells us that preference for one's own interests to the life of another seems to express selfishness irreconcilable with the demands of love. With regard to abortion, the human being begotten of a man's seed and growing in a woman's womb is flesh of their flesh and unquestionably the closest neighbor they can have, the most immediate link or co-member in the chain or organism of mankind. I can see no way in which deliberately taking the life of one's pre-born offspring can be reconciled with the spirit of Calvary, i.e. Godlike love. This holds with special force in the case of "defective" offspring, truly "the least of Christ's brethren" (Matthew 25:40). It is also relevant here (and regarding contraception) that doubtless motherhood most clearly demands and expresses Godlike love and self-sacrifice — the spirit of Calvary — in women. This is why, I believe, Scripture tells us that women "shall be saved in childbearing, if they continue in faith and charity and holiness" (1 Timothy 2:15).

The argument against abortion from the moral appeal to exercise Godlike love is so forceful that the need to defend against it is felt keenly by most supporters of abortion and of "new" medical ethics in general. Counterattacks range from outright rejection of this appeal as obsolete⁶ in the spirit of historical relativism to the aforementioned haggling over just where our moral duties to our neighbor end. In what may be the most offbeat defense of abortion ever⁷, Professor Judith Jarvis Thomson discusses at some length the difference between "the Good Samaritan and what we might call the Minimally Decent Samaritan."⁸ She even quotes verbatim the entire story of the Good Samaritan (Luke 10:30-35). Then her haggling begins:

After telling the story of the Good Samaritan, Jesus said, "Go and do thou likewise." Perhaps he meant that we are morally required to act as the Good Samaritan did. Perhaps he was urging people to do more than is morally required of them. At all events . . . It is not morally required to anyone that he give long stretches of his life . . . to sustaining the life of a person who has no special right . . . to demand it.⁹

Thomson then points out that "no one in any country in the world is *legally* required to do anywhere near as much as this for anyone else. . . In no state in this country is any man compelled by law to be even a Minimally Decent Samaritan."¹⁰ But women, she argues, "are compelled by law to be not merely Minimally Decent Samaritans, but Good Samaritans to unborn persons inside them." "She remarks that those opposing legalized abortion "had better start

working for the adoption of Good Samaritan laws generally, or earn the charge that they are acting in bad faith."¹²

Since Thomson has maintained all along that "we are not morally required to be Good Samaritans or anyway Very Good Samaritans to one another",¹³ she does not pursue this challenge, preferring so to speak to let sleeping Good Samaritan laws lie. But haggling over Christ's words "Go and do thou likewise", being out of the question for *us*, how would we respond?

There are several mutually complementary answers. One of them is that it is the duty of Bible-believing Christians as citizens to work for the widest possible agreement between God's moral law and the laws of the society in which we live. It is a witness to our sloth that today's battle over legalized abortion comes after comparatively little resistance on our part to legalized fornication, adultery and divorce.

Next, in the matter of carrying a pre-born child to term no action such as that of a Good Samaritan is involved, but simply to let prenatal development take its course. The child conceived and carried in one's own body is not comparable to a needy stranger encountered at the side of the road; and, not to do anything about the stranger exposes him to possible death, but not to do anything about the preborn baby in the womb is to insure his or her probable life and birth. Prohibition of abortion is comparable to prohibition of deliberately killing a stranger found helpless by the roadside. Such a law is not, I think we all know, a "minimally decent Samaritan law" except in jest.

I will now present what I believe is the deepest answer to what the foregoing discussion has shown to be the gap between God's moral law as the expression of His character, and man's laws whose purpose is to regulate man-made society. This answer is ably introduced by Hans Jonas in an article on medical experimentation with human subjects from which the following excerpt is taken:

Society . . . cannot "afford" a single miscarriage of justice, a single inequity in the dispensation of its laws, the violation of the rights of even the tiniest minority, because these undermine the moral basis on which society's existence rests. Nor can it, for a similar reason, afford the absence or atrophy in its midst of compassion and of the effort to alleviate suffering . . . society cannot afford the absence among its members of *virtue* with its readiness for sacrifice beyond defined duty. Since its presence . . . is a matter of grace and not of decree, we have the paradox that society depends for its existence on intangibles of nothing less than a religious order, for which it can hope, but which it cannot enforce. . . We must, in other words, distinguish between moral obligation and the much larger sphere of moral value . . . The ethical dimension far exceeds that of the moral law and reaches into the sublime solitude of dedication and ultimate commitment, away from all reckoning and rule — in short, into the sphere of the *holy*. From there alone can the offer of self-sacrifice genuinely spring, and this — its source — must be honored religiously.¹⁴

It is precisely "the sublime solitude of dedication and ultimate commitment, away from all reckoning and rule " which marks renewal in Christ. To give an example, once you are dedicated and ultimately committed to love your child, laws against abortion, infanticide or child abuse are superfluous as far as you are concerned. They are by far the lesser and your love by far the greater. These

two relate to each other as do biological specifications to God's image and likeness in man: the former are comprehended in the latter, yet not in a lawless manner allowing randomness or license. He whose being is renewed in Christ and hence filled with the spirit of Calvary will be more zealous not to grieve the heart of God or neighbor even in the slightest than he who, like priest and Levite in the Good Samaritan story, as yet only keeps the letter of the law.

Lastly, Christ's words "Go and do thou likewise" are said to me for my own obedience first of all, rather than for my attempting to enforce someone else's obedience. I must pull the beam out of my own eye before trying to pull splinters from someone else's. It is fallen man's first thought to minimize his own sin by pointing to the sins of others as though they excused him (cf. Genesis 3:12-13). I believe the right to life movement would be acting in bad faith indeed if it did not comprise as it does extensive efforts to assist mothers in problem pregnancy situations, to facilitate adoptions, or to promote the establishment of terminal care facilities (hospices). I further believe that God has given us the poor and the needy strangers by the roadside so He might transform us from priests and Levites (always our first stance as fallen men and women) into Good Samaritans restored in God-and Christlikeness. Hence also the "feeble" (the pre-born, handicapped, senile, comatose, etc.) are *more* necessary to us all: our response to them — the least "useful" among us — the least able to "repay" — is the ultimate measure of grace or Christlikeness enabling our society to exist and survive.

FOOTNOTES

¹ Robert Hunt and John Arras, editors, *Ethical Issues in Modern Medicine*. Palo Alto, CA: Mayfield Publishing Co., 1977, xi, 524 pp., index.

² *Ibid.*, p. 132.

³ *Ibid.*, p. 133.

⁴ *Ibid.*, p. 137.

⁵ *Ibid.*, p. 138-139.

⁶ cf. editorial "A New Medical Ethic?" in *California Medicine*, official journal of the California Medical Association, September 1970 issue.

⁷ Judith Jarvis Thomson, "A Defense of Abortion" in Hunt and Arras, *op. cit.*, pp. 140-158, Professor Thomson compares childbearing to being kidnapped and then forced to lend the use of one's kidneys to an ailing violinist for nine months!

⁸ *Ibid.*, p. 153.

⁹ *Idem.*

¹⁰ *Ibid.*, p. 154.

¹¹ *Idem.*

¹² *Ibid.*, p. 155.

¹³ *Idem.*

¹⁴ Hans Jonas, "Philosophical Reflections on Experimenting with Humans" in Hunt and Arras, *op. cit.*, p. 328, 332-333.

Special Education: Lessons for Education From the Biblical Creation Perspective

Ellen Myers



Becky Myers

My youngest daughter Rebecca has Down's Syndrome and an I.Q. of about 40. She has been attending the Wichita, Kansas, public school special education program for the trainable mentally handicapped (TMH) since 1976. My experience with the public school TMH program has been overwhelmingly excellent. This program works well because it is in basic conformity with the Biblical creation perspective and therefore has fundamental, practical lessons to offer for education in general.¹

First, the very existence of special education programs witnesses to the community's greatest gift to its mentally handicapped members:

acceptance. Philip Roos, executive director of the National Association for Retarded Citizens, a professional in the field of mental retardation and the father of a retarded daughter, singles out felt rejection and derision as the greatest torment haunting the retarded and their families. He writes: "Even after many years of such exposure, I am still not completely immune to the furtive whispers between parents and children which greet my retarded daughter when she ventures on a playground or into a store with me."²

The most unhappy six weeks of my Becky's life were the time she spent in "normal" kindergarten before being transferred to the special education program appropriate for her. The merciless taunting by her little classmates (proving the existence of original sin in small children to any Bible-believing Christian!) caused severe regression of acquired skills (even loss of bladder control), daily crying spells completely at variance with Becky's naturally sunny disposition, social withdrawal and overall arrest of her personality development. My gravest warning for any special education program would be to avoid

the exposure of mentally handicapped children to a "normal" or "mainstreamed" school situation without proper safeguards.

It was quite otherwise for us when Becky was allowed to participate in vacation Bible school in a neighborhood Bible-believing church. Here the proper safeguards — instruction of the normal children by their parents and teachers to be especially kind to Becky — were thoroughly taken, while I on my part did all within my ability to make sure that Becky would participate as best she could, and would on no account disrupt the class. I shall always treasure the letter from a dear young Christian mother in that church, thanking me for bringing Becky and thus enabling her own little daughter to become acquainted personally with one of "God's special children." Lamentably there are no special education classes in local Christian schools, a lack which seems to prevail in general in the Christian school movement.

In Wichita special education in the public school system is carried on in separate classrooms within several regular schools. In these settings the normal children are instructed by word and example to accept their "special" schoolmates as a matter of course. I was very grateful when Becky was included in her school's graduation banquet for sixth-graders going on to intermediate school, because Becky, too, was being advanced to an intermediate school TMH class. The Wichita program recognizes and accepts the varying natural endowments given to each of us by our Creator, attempts to do the best for the development of the individual abilities of each child, and does not penalize either the handicapped or the normal or gifted for being "different." This, of course, is in entire agreement with the Biblical creation perspective, that is, with the personal creation of and providence for each and every one of us individually by our personal God-Creator.

Hand in hand with acceptance of each "special" child goes *joyful recognition of real accomplishment*, even when the accomplishment is relatively small. Since it is not possible to predict how far retarded (and especially Down's Syndrome) youngsters can go, parents and teachers charged with their upbringing rejoice at every step forward. Oh, how Becky's dear teacher and I jubilated when she learned to tie her shoelaces (a feat some Down's Syndrome children never master)! Generous, sure and sincere praise for real accomplishment has been bestowed on Becky almost daily through the years, nurturing her strong desire to continue doing the best work she can. Surely we can see how this applies to "normal" children: here, too, can we ever really predict how far they will go in their progress, and is not therefore each "normal" child's every accomplishment, no matter how small, cause for joy?

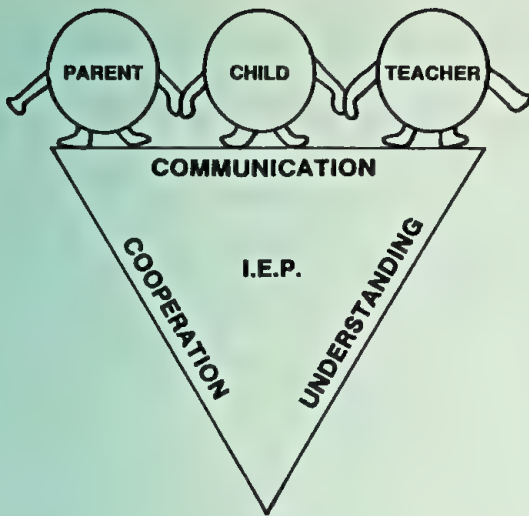
I am grateful to Becky's teachers, principal, and one dear Christian school bus driver for administering *rebuke* to her *when needed* (by God's grace, not often). Thus Becky experienced in her own conscience the contrast between right and wrong conduct, and their just consequences. This is, of course, the proper and inseparable complement to praise which is praise indeed. For praise is not "sweet talk" largely independent of real merit, nor is it primarily given to please the child. Praise is precisely the joyful recognition of the child's real accomplishment, with pleasure so to speak the extra dividend. This is an essential and fundamental feature of the Biblical creation perspective! When we read that our Lord created all things for His pleasure (Revelation 4:11), we understand that the creation must therefore totally conform to His goodness expressed in His original creative purpose. A truly good God cannot count-

enance evil, nor permit sinners in His perfect paradise (Genesis 3:24; Matthew 13:41-43; Revelation 22:14-21). The appalling breakdown of discipline in our public schools for "normal" children today is due to neglect or of outright rebellion against this Biblical creation principle. Discipline in special education classes I have observed is excellent.

With our retarded youngsters we are compelled to be *realistic about advancement*. Just as they evidently cannot learn at the rate of normal children, so each individual handicapped child learns at a different rate which must be ascertained, accepted, and realistically handled by *placement on the proper educational level*, including retention on that level when indicated by lagging accomplishment (even though some will thus never "advance"). Why has this realistic policy been largely abandoned in general education in America and even infected some Christian schools, so that either a softening of grades or "automatic promotion" from grade to grade right through graduation from high school is now our national practice and scandal? A large part of the answer is that for two generations American educational policy has been set by men wanting to bring up children not in the image of God Who created man in His image, but in the image of "democratic man" preached by John Dewey.

The handicapped child cannot reach his or her highest potential without diligent and constant *parent involvement*. While the road to appropriate public school education of the retarded has been long and arduous, and while problems still exist,³ it is recognized, and mandated by federal law (Public Law 94-142) that close cooperation between all adults involved is indispensable. Therefore, unlike children in regular public school classrooms, Becky often brings home suggested homework to be done under my supervision, especially before breaks and vacations, and my suggestions for school projects are solicited and implemented. I receive almost daily reports on particular accomplishments and innumerable samples of Becky's classroom work. All this is undergirded by the "I.E.P." (Individual Education Plan), established at twice-yearly conferences attended by everyone involved in Becky's schooling. Here individual, well-defined, down-to-earth achievement goals are worked out for Becky's progress during the following school term. These goals may be modified during the term as needed, in consultation with me, the parent. The adjacent cover drawing from the Wichita schools' special education brochure for parents illustrates the practice well: note that the parent comes first, though all cooperate. This is again in conformity with the Biblical creation perspective placing the *parents* in charge of their children, with corresponding responsibilities to "bring up their children in the nurture and admonition of the Lord" (Ephesians 6:4b).

Finally, the upbringing of a retarded child does not lend itself to *ambition and competition* with others, which *must be totally excluded*. This is perhaps the most blessed lesson life with a retarded child teaches. To parents in our success-oriented society this may be hard, especially when they are unbelievers (or merely nominal "church members"), and also when they themselves are intelligent above average. But once the reality of the situation is fully accepted,⁴ the freedom of simply taking each day as it comes, and of being content with the child's doing the best he or she can, is incomparable and a cause for daily thanks to our Creator-father *Who meant it to be thus for us all*. To give an example, to attend sports events for "normal" youngsters permeated with intense ambition and competitiveness between individuals and



teams, and to attend a Special Olympics meet for the retarded which literally vibrates with joy, peace and love, and where the athletes are too "stupid" to resent another's victory, is like night and day. Only since being blessed with my always affectionate, cheerful, ambition-less, and altogether childlike Becky have I become childlike myself in this sense, and loathed the sin of Cain in me which brooded over a brother's or sister's greater success. It seems to me that there should be no quarters given to this pride of excelling others in home, school, business or society: "For who maketh thee to differ from another? And what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it? (I Corinthians 4:7)."

In sum, then, the lessons of special education for the retarded are these: acceptance of our fellow men, women and children with their innocent handicaps; joyful recognition of their real accomplishment (praise when deserved); rebuke when needed; being realistic about advancement; parent involvement; and exclusion of ambition and competitiveness. All these add up to careful nurture of the created identity of each one of our children as God determined their created identity (and *He* "maketh the dumb, or deaf, or the seeing, or the blind", Exodus 4:11), so *He* our and their Maker may be glorified to the utmost by the utmost development of their God-given abilities through the utmost faithful exercise of our stewardship under Him. "Bear ye one another's burdens, and so fulfil the law of Christ. For if a man think himself to be something, when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden" (Galatians 6:2-5).

FOOTNOTES

- ¹ Wichita has a long and notable record of involvement with and acceptance of the handicapped. It is the home of the world-renowned Institute of Logopedics (for people with speech disorders, primarily children), and has fine private training facilities for deeply retarded youngsters, as well as sheltered work places and "halfway houses" for retarded adults needing only minimal supervision. For some years parents of retarded children have been serving on the school board. The Special Olympics program enjoys enthusiastic and community-wide support.
- ² Quoted in Ann P. Turnbull and H. Rutherford Turnbull III, *Parents Speak Out*, Charles E. Merrill Publishing Co., 1300 Alum Creek Drive, Columbus, OH 43216, p. 19.
- ³ *Ibid.*, passim. The chief problem looming over special education is the institutionalization of the professional special education "establishment" which often minimizes parent involvement and parent advice — even when the parents themselves are professionals! The present trend away from institutionalized care is altogether laudable; one hopes it will be maintained, and that standardized approaches may be kept away from special education as much and as long as possible.
- ⁴ *Ibid.*, passim. *Parents Speak Out* is a symposium on special education by parents of handicapped youngsters (various mental retardation problems, and autism), who are also themselves professionals in the field. While highly recommended reading to anyone involved with special education or institutionalized care for the mentally retarded, it was doubtful to me whether even one of the contributing parents was a regenerate Christian, because none of the parents seemed to have fully *accepted* their children and situations (admittedly, many far more tragic than my own). All were in agreement that our society's emphasis on high I.Q.'s, achievement, and "normalcy" greatly increases parental distress.

The Mentally Retarded — The Least of our Brethren

Ellen Myers

Jesus Christ sets forth the test of our fitness to enter eternal life as follows: "As you have done it to these the least of my brethren, you have done it unto me" (Matthew 25:40). The Christian poet John Donne gave us the famous line: "Ask not for whom the bell tolls; it tolls for thee."

I submit to you that mentally retarded people qualify among "the least" of Christ's brothers and sisters, and of us. I submit to you that we consider them expendable — "useless eaters" in Hitler's words — only at our own deadly peril, for what is done to them when they are denied equal human rights may then be done to us.

I shall substantiate this proposition by (1) some evidences from history; (2) by the ambiguous treatment of the mentally retarded in our own country today; and (3) by my own personal experience.

History shows that the treatment of the physically and mentally handicapped has been generally hostile. In pagan societies, including supposedly enlightened ancient Greece and Rome, handicapped infants were killed by exposure. Not until the ascendancy of Christianity were the handicapped considered of absolute, inviolable worth, for only Biblical Christianity and Judaism teach that all human beings are descended from one first, original man and woman created in the image of the Personal God of the Bible, and are hence endowed with God-given absolute right to life and love. This fact is acknowledged in an editorial in *California Medicine*, Vol. 113, No. 3, September 1970, from which I quote:

The traditional Western ethic has always placed great emphasis on the intrinsic worth and equal value of every human life regardless of its stage or condition. This ethic has had the blessing of the Judeo-Christian heritage . . .

Even under Christian rule the care of the retarded was often reduced to the barest minimum; however, at least the moral obligation to them was acknowledged. But today the Christian consensus is largely destroyed, and therefore the retarded are often again, as under paganism, considered fit only for extermination.

Consider Nazi Germany, 1933 to 1945, where I grew up as a "half-Jew." Germany's mentally retarded were the first deliberately exterminated by the Nazis. Many Germans shared the Nazi position, priding themselves on their high education and intelligence. This is documented in a report by Dr. Leo Alexander, observer at the Nuremberg War Crimes Trials, published in the *New England Journal of Medicine*, 231 (1949) pp.39-47. I briefly quote Dr. Alexander: "By 1936 extermination of the physically or socially unfit was . . . accepted." Dr. Fredric Wertham, M.D., describes the methods used by the Nazis and their medical henchmen in his devastating documentary report on human violence, *A Sign for Cain*, published 1966, Chapter 9. The methods

were starvation, injections, and experimental gassing. The infamous "Zyklon B" cyanide crystals later employed to murder millions of European Jews were first tested in German asylums for the retarded, such as Hadamar. What was done first to the defenseless retarded would soon include other defenseless people labeled "subhuman" or "useless eaters" in their turn. As Robert H. Jackson, former U.S. Supreme Court Justice and U.S. Chief of Counsel for the Nuremberg Trials, wrote in *The Hadamar Trial* (Hodge & Co., Ltd., 1949), p.ii:

Once any scruples and inhibitions about killing were overcome . . . there followed naturally an indifference as to what lives were taken.

Only a very few brave Christian leaders protested.

You may think that this Nazi atrocity of the 1930s is irrelevant to us here in America in the 1980s. You are wrong. Dr. C. Everett Koop, a world-famous children's surgeon and now Surgeon General of the United States, has been campaigning against similar trends in the United States for years. In his book *The Right to Live: The Right to Die*, first published in 1976, he tells, among other examples, about the 1975 case of an infant with Downs' Syndrome (a form of retardation) and an easily correctable intestinal obstruction at Johns Hopkins Hospital in Baltimore, Maryland. The baby was "treated" for the obstruction by being left to starve to death, a process taking fifteen days. A film "Who Shall Survive?" was made about this event and widely shown; I have seen it. In this film not one single spokesperson objects absolutely to what was done. Lastly, in April 1982 an infant born with Downs' Syndrome in Bloomington, Indiana was "medically treated" for malfunction of his esophagus not by corrective surgery but by being starved to death; this was the first time in U.S. history that deliberate starvation was imposed with the official approval of a United States District Court (and while several adoptive parents stood by).

Paradoxically, those retarded people who are allowed to live in our country enjoy perhaps the most humane and beneficial treatment ever. An interview with Ms. Melinda Jones, special education teacher at Fabrique Elementary School in Wichita, yielded the following information:

- Special education in our public schools first became available in 1973;

- Teachers must have a Master's degree in special education;

- Pupil load per teacher is two or three, and a paraprofessional aide is provided for each class to maintain this ratio;

- Public Law 94-142 lays down strict provisions for parental consent to student placement, for related services, for qualifications of personnel, and for thorough keeping of records to safeguard the rights of handicapped children.

Ms. Jones is the teacher of my daughter, and I have only good things to say about the Wichita special education program. Private efforts have established many fine training facilities to prepare the retarded for employment. The Kennedy Foundation has launched the Special Olympics for the handicapped in memory of President John F. Kennedy's retarded sister Rosemary. There are "halfway houses" for mentally handicapped without families of their own and not in need of special institutionalized care. Today it is recognized that most mentally handicapped people are entirely harmless, and capable of being "mainstreamed" into normal society. Yet the view of the mentally retarded as somehow "subhuman" still prevails among the uninformed, and it is fostered by certain elitist thinkers who would have us believe that the quality of life

depends primarily upon a person's I.Q. Thus Dr. Joseph Fletcher, the father of "situation ethics", would have us terminate the lives of anyone below an I.Q. of 20, with those having an I.Q. of around 40 in the "doubtful" category. I beg to differ with Dr. Fletcher, being the mother of a Downs Syndrome daughter with an I.Q. of around 40. My gentle and cheerful Becky has taught me to discard my own I.Q. prejudices. She has great joy in life and love of beauty, music, singing, dancing and swimming. She contributes to her support and my life by daily eager and useful help in home and garden. Above all she overflows with the intuitive love of other people and affectionate nature for which Downs' Syndrome children are well known. I have learned from experience that a low I.Q. is not a handicap at all in loving interpersonal relations!

I have argued in defense of our mentally handicapped fellow people by showing from the Nazi experience — and I was there — that what is done to them is a model for what may be done to you or me. I have shown the ambiguous treatment of our retarded brothers and sisters in our own country today, and I have shown from my own experience that a mentally handicapped person, or baby coming into our lives, is not a "useless eater" but a potential blessing of lived-out love, and of warmth and beauty in human relations entirely independent of the elitist fetish of I.Q.s.

I close as I began, with John Donne's words "Ask not for whom the bell tolls; it tolls for thee," and with the words of my Lord and my Savior, Jesus Christ: "As you have done it to these the least of my brethren, you have done it unto me."

The above paper was prepared as a "persuasive speech" for a college honors speech course.



"The Slaughter of the Innocents"
(Matthew 2:16-18)

Abortion: A Biblical Issue that Must Be Resolved

The issue of abortion will not disappear because it cannot — it is a fundamental Biblical issue, the outworkings of which tear at the heart of the Bible's first book, Genesis, the recorded "beginnings" of humankind (to use the official, non-sexist version).

Then God said, "Let the earth bring forth living creatures after their kind: cattle and creeping things and beasts of the earth after their kind;" and it was so.

Then God said, "Let us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth."

And God created man in His own image, in the image of God He created him; male and female He created them.

And God blessed them; and God said to them, "Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea, and over the birds of the sky, and over every living thing that moves on the earth." (Genesis 1:24, 26, 27, 28, NASB).

It is important to note here that God created animals according to their "kinds," that is, according to genetically determined species (Hebrew, *min*,). A number of Hebrew scholars concur that the word for species, *min*, can be interpreted "a divinely appointed numbering."

Here, then, in the very first chapter of the first book of the Bible, is recorded with great exactitude the fact that not only are animal species determined and differentiated genetically, but man himself is shown to be genetically unique and distinct from members of the animal kingdom and from all of creation.

Then the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being (soul)" (Genesis 2:7, NASB).

While the preceding chapter of Genesis records the Lord's command that "the land produce living creatures," we now see the Lord Himself forming man from the dust of the ground, then breathing in the breath of life, making man a living soul.

While the Hebrew here, *nephesh*, denotes animated substance for both animals and for man, it is important to note the distinctly different way they are formed, animated and handled.

Abortion, regardless of what other moral or theological arguments might be made against it, is wrong because it willfully violates God's own careful considerations as recorded in Genesis.

— Gary Bergel

Quoted in A.L.L. *About Issues* (American Life Lobby), June 1983, p. 14.

Index to Volumes V and VI of the CSSH Quarterly

Vol. V, No. 1 (Fall 1982)

Ackerman, Paul D.: *Psychology as Science*

Bergman, Jerry: *What is Religion?*

MacDonald, George: *From the "Diary of an Old Soul"* (Poetry)

Myers, Ellen: *Denying True Reality — Mystic Evolutionism in Practice*

Myers, Ellen: *The Dominion Covenant: The Foundation of Christian Economics*
(Review of Gary North: *The Dominion Covenant: Genesis*)

Myers, Ellen: *Solzhenitsyn at Harvard* (Book Review)

Vol. V, No. 2 (Winter 1982)

Ancil, Ralph E.: *Is Creation More than a Biological Model of Origins?*

Myers, Ellen: *Monistic Evolutionism as a Pseudo-Paradigm for Theories of Human Action*

Vol. V, No. 3 (Spring 1983)

Ackerman, Paul D.: *Psychology as a "Basic Science"*

Ackerman, Paul D.: *The Impact of Creationism on the Social Sciences* (A CSSHQ Reprint)

Myers, Ellen: *Beyond Darwinism: Exposing the "Neutrality of Science" Myth*

Myers, Ellen: *Wealth and Poverty* by George Gilder (Book Review)

Myers, Ellen: *The Neck of the Giraffe* by Francis Hitching (Book Review)

Myers, Ellen: *Wealth for All* by R. E. McMaster, Jr. (Book Review)

Van der Kamp, Walter: *Bible and Science*

Vol. V, No. 4 (Summer 1983)

Hutson, Kathy Lynn: *Metaphor and Biblical Creation* (A CSSHQ Layman's Reprint)

MacDonald, George: *We Make, but Thou Art the Creating Core* (Poetry)

Myers, Ellen: *Biblical Creation and the Humanities*

Myers, Ellen: *Music Composition: Preliminary Remarks from the Biblical Creation Perspective*

Myers, Ellen: *Aesthetics, An Introduction* by George Dickie (Book Review)

Myers, Ellen: *The Creative Gift* by H. R. Rookmaaker (Book Review)

Myers, Ellen: *Addicted to Mediocrity* by Franky Schaeffer (Book Review)

Vol. VI, No. 1 (Fall 1983)

Ackerman, Paul D.: *In Defense of Biblical Inerrancy*

Farrell, Dennis: *Creation and Human Language* (A CSSHQ Laymen's Reprint)

Myers, Ellen: *Does Man Have "Natural Rights"?*

Myers, Ellen: *The Hidden Dangers of the Rainbow*, by Constance E. Cumbey
(Book Review)

Myers, Ellen: *Literature and Occult Tradition*, by Denis Saurat (Book Review)

North, Gary: *Biblical Creation and Occultism* (Excerpts from "None Dare Call It Witchcraft")

Rushdoony, Rousas John: *Box Theology*
Vale, Carla: *Corruption* (Poetry)
Walther, Dr. C.F.W.: *The Restoration of the Divine Image in Christ*

Vol. VI, No. 2 (Winter 1983)

Bartz, Paul A.: *Don't Be Intimidated by Accusations of Bias*
Bergman, Jerry: *The Origin of Creation Myths*
Gyr, Radu: *Jesus Appeared in My Cell Last Night* (Poetry)
Hales, Roy L.: *Archaeology, The Bible and the Post-Flood Origins of Chinese History*
MacDonald, George: *What an End Lies Before Us*
Myers, Ellen: "Self-Image" — *Or Created Identity in Christ*
Myers, Ellen: *Bronze-Age America* by Barry Fell (Book Review)
Myers, Ellen: *When I Say No, I Feel Guilty* by Manuel J. Smith (Book Review)
Tenbrink, Mary: *The Light of Hope* (Poetry)

Vol. VI, No. 3 (Spring 1984)

Creation Science Prayer News (Sunnybank, Australia): *Creation Evangelism: A Powerful Tool in Today's World!*
Fletcher, Joseph: *Secular Humanism: It's the Adjective That Counts*
Liddon, H.P.: *Created for the Creator*
Myers, Edwin C., and Myers, Ellen: *Algeny* by Jeremy Rifkin (Book Review)
Myers, Ellen: *Megatrends* by John Naisbitt (Book Review)
Myers, Ellen: *Book Burning*, by Cal Thomas (Book Review)
Myers, Ellen: *The Freedom of Religious Expression in the Public High Schools*, by John W. Whitehead (Book Review)
Schaeffer, Francis A.: *The Secular Humanistic World View Vs. The Christian World View*
Stucki, Margaret E.: *Educational Scarecrows*
Vale, Carla: *Ultimate Conflict* (Poetry)

Vol. VI, No. 4 (Summer 1984)

Ancil, Ralph E.: *Environmental Problems: A Creationist Perspective — Our Biblical Heritage*
Howe, George F.: *The Delicate Creation*, by Christopher Derrick (Book Review)
Myers, Ellen: *Population Resources and Ecology - A Bibliographical Essay*
Myers, Ellen: *Manipulated Science: The Crisis of Science and Scientists in the Soviet Union Today*, by Mark Popovsky (Book Review)
Myers, Ellen: *In Defense of Secular Humanism*, by Paul Kurtz (Book Review) (and Response by Paul Kurtz)

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Volumes I through V of the *CSSH Quarterly* are also available on microfiche (one volume per microfiche), at \$5 per copy postpaid.

The Peril of Abortion

*Stop! Let him see the sun
and hear the sound of the autumn rain.
Then, even during sleepless late night hours
You will be happy and able to look at the stars
without turning your eyes away.
You should not lightly deny him birth,
But no one can prevent you from doing so.
However, he cannot even defend himself
and cannot cry out, stand up and run away.
And then you would not be able to share with him
the world, and home, and love, and warmth.
And if necessary you would not be able to draw him close
and set for him a little place at the table.
And perhaps that very one,
whose life hangs on a tiny thread,
Will become a poet or a scholar,
about whom the whole world will talk.*

This anonymous poem in Russian was observed on the wall of a medical clinic waiting room in Tashkent, Russia. Quoted in "Return to Tashkent" by David C. Montgomery, *Asian Affairs*, Feb. 1979, Vol. 10, p. 179.

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2. All basic types of living things, including man, were made by direct creative acts of God during the Creation Week described in Genesis. Whatever biological changes have occurred since Creation Week have accomplished only changes within the original created kinds.
3. The great Flood described in Genesis, commonly referred to as the Noachian Flood, was an historic event worldwide in its extent and effect.
4. We are an organization of Christian men and women who accept Jesus Christ as our Lord and Saviour. The account of the special creation of Adam and Eve as one man and woman in the image of God and their subsequent fall into sin is the basis for our belief in the necessity of a Saviour for all mankind. Therefore, salvation can come only through accepting Jesus Christ as our Saviour.

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EDITORIAL	page 1
LETTERS AND COMMENTS	page 2
ANNOUNCEMENTS	page 4
<i>Notice to CSSHS Members and to Subscribers of the CSSH Quarterly CSSH Scholarship Recipients Historical Study by CSSHQ Contributor</i>	
RACE AND INTERRACIAL MARRIAGE: A BIBLICAL SURVEY AND PERSPECTIVE	page 5
<i>Thomas M. Brown, Jr.</i>	
MAN'S RIGHT TO LIFE, SELF-SACRIFICE AND THE IMAGE OF GOD	page 15
<i>Ellen Myers</i>	
SPECIAL EDUCATION: LESSONS FOR EDUCATION FROM THE BIBLICAL CREATION PERSPECTIVE	page 21
<i>Eileen Myers</i>	
THE MENTALLY RETARDED — THE LEAST OF OUR BRETHREN	page 26
<i>Ellen Myers</i>	
ABORTION — A BIBLICAL ISSUE	page 29
<i>Gary Bergel</i>	
INDEX TO VOLUMES V AND VI OF THE CSSH QUARTERLY	page 30
POETRY: THE PERIL OF ABORTION	page 32
<i>Anonymous Russian Poem</i>	

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